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THE
J U D G M E N T
O F
D^r THOMAS BURNET,
Late Master of the *Charter-House*,
C O N C E R N I N G T H E
D o c t r i n e o f t h e T R I N I T Y :

And the J U D G M E N T o f
D^r SAMUEL CLARKE,
Late Rector of St. JAMES's,

C O N C E R N I N G

1. The SATISFACTION, 2. The MERITS,
3. The MEDIATION and INTERCESSION —
of CHRIST. 4. The ordinary Influence and
Assistance of the HOLY SPIRIT. 5. The
TWO SACRAMENTS.

With a P R E F A C E,
Concerning Mr. *Lock*, Sir *Isaac Newton*, and
Mr. *Wollaston*.

L O N D O N :

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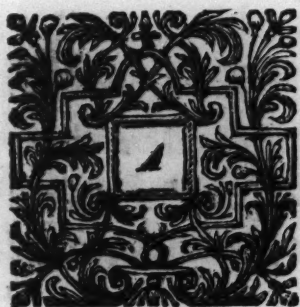
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THE
P R E F A C E.



Greater Injury cannot be done to the Character of a pious and good Man, than the listing him in the Company of those, who have distinguish'd themselves by loose Principles, and irreligious Lives. Nor can there be a more gross Imposition upon the common Sense and Reason of Mankind, than to represent such an one as a Favourer of Infidelity, because he happens to have entertain'd this or that peculiar Opinion in some one point of

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Religion; when, at the same Time, he gives the clearest Testimony, both by Writing and Living, that he is a true Believer of the Gospel Revelation. Let me add, that there cannot be a more shameful act of Disingenuity, than the sacrificing the Memory of such a Man, to the Credit and Support of a Cause, which the Sacrificer knows in his Conscience he detested and abhorr'd.

And yet this is the Usage, which some very great and good Men have had from our modern Deists; I mean Lock, Newton, Burnet, Clark, and Wollaston; Persons of a Philosophical Genius, and eminent for their useful Searches into Nature; but not so, as to be in the least chargeable either with a Disbelief or Disregard of divine Revelation; and therefore very unfit Company for Infidels, in any other View than in order to their Conviction. Their Examples, as the most accurate
Rea-

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Reasoners of the Age, and at the same Time firm Believers, might (one would hope) satisfy such Men of the Vanity and Falshood of their darling Maxim, That Reason and Revelation are not consistent, but that whoever adheres to one, must discard the other.

The two first, Mr. Lock, and Sir Isaac Newton, have been fully vindicated from this Reproach, in a late Preface to Mr. Addison's Evidences of the Christian Religion; and therefore I think it sufficient, to transcribe what I find in that Preface, so far as their Characters are concern'd.

Mr. LOCK, whose accurate Talent in Reasoning is so much celebrated even by the Scepticks and Infidels of our Times, shew'd his Zeal for Christianity, first, in his middle Age, by publishing a Discourse on purpose to demonstrate the Reasonableness of believing Jesus to be the promis'd Messiah; and, after that,

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that, in the last Years of his Life, by a very judicious Commentary upon several of the Epistles of St. Paul.

He speaks of the MIRACLES wrought by our Saviour and his Apostles, in the strongest manner, both as Facts unexceptionably true, and as the clearest Evidences of a divine Mission. His Words are these; ^a The Evidence of our Saviour's Mission from Heaven is so great, in the multitude of his Miracles he did before all sorts of People (which the divine Providence and Wisdom has so order'd, that they never were nor could be denied by any of the Enemies and Opposers of Christianity) that what he deliver'd, cannot but be received as the Oracles of God, and unquestionable Verity. And again; ^b After his Resurrection, he sent his Apostles amongst the Nations, accompanied with Miracles; which were done in all Parts so fre-

^a Reasonableness, &c. p. 256.

^b Ibid. p. 263.

quently,

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quently, and before so many Witnesses of all Sorts, in broad Day-light, that, as I have often observ'd, the Enemies of Christianity have never dared to deny them; No, not *Julian* himself: Who neither wanted Skill nor Power to enquire into the Truth; nor would have failed to have proclaimed and expos'd it, if he could have detected any Falshood in the History of the Gospel, or found the least ground to question the Matter of Fact published of Christ and his Apostles. The Number and Evidence of the Miracles done by our Saviour and his Followers, by the Power and Force of Truth bore down this mighty and accomplished Emperor and all his Parts, in his own Dominions. He durst not deny so plain Matter of Fact; Which being granted, the Truth of our Saviour's Doctrine and Mission unavoidably follows; notwithstanding whatsoever artful Suggestions his Wit

b

could

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could invent, or Malice should offer, to the contrary.

To those who ask, What need was there of a Saviour? What Advantage have we by Jesus Christ, *Mr. Locke replies,* ^c It is enough to justify the fitness of any thing to be done, by resolving it into the Wisdom of God, who has done it; Whereof our narrow Understandings and short Views may utterly incapacitate us to judge. We know little of this Visible, and nothing at all of the State of that Intellectual World (wherein are infinite numbers and degrees of Spirits out of the Reach of our Ken or Guess,) and therefore know not what Transactions there were between God and our Saviour, in reference to his Kingdom. We know not what need there was to set up a Head and a Chieftain, in Opposition to THE PRINCE OF THIS WORLD, THE PRINCE OF THE

^c Ibid. p. 255.

POWER

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POWER OF THE AIR, &c. where-
of there are more than obscure Inti-
mations in Scripture. And we shall
take too much upon us, if we shall
call God's Wisdom or Providence to
Account, and pertly condemn for
needless, all that our weak, and per-
haps biaſſed UNDERSTANDING,
cannot account for. *And then he
ſhews at large the Neceſſity there was
of the ^a Gospel Revelation, to deliver
the World from the miſerable State of
Darkneſs and Ignorance that Mankind
were in, ^b 1. As to the true Know-
ledge of God, ^c 2. As to the Worſhip
to be paid him, ^d 3. As to the Duties
to be perform'd to him. To which he
adds the mighty Aids and Encourage-
ments to the Performance of our Du-
ty, 1. ^e From the Assurance the Goſ-
pel gives of future Rewards and Pu-
niſhments; and ^f 2. From the Pro-*

^a Ibid. 260.

^b 257.

^c 264.

^d 282.

^e 284.

^f 289.

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mise of the Spirit of God to direct and assist us.

The Holy SCRIPTURES are every where mentioned by him with the greatest Reverence. He calls them the ^s Holy Books, the Sacred Text, Holy Writ, and Divine Revelation; and exhorts Christians ^h to betake themselves in Earnest to the Study of the way to Salvation, in those Holy Writings, wherein God has reveal'd it from Heaven, and propos'd it to the World; seeking our Religion where we are sure it is in truth to be found, comparing Spiritual Things with Spiritual. And in a Letter written the Year before his Death, to one who had asked this Question, ⁱ What is the shortest and surest way, for a young Gentleman to attain to a true Knowledge of the Christian Religion, in the full and

^s Pref. to Comment. Works, p. 344.

^h Ibid. p. 24.

ⁱ Posth.

just

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just Extent of it? *His Answer is, Let him study the Holy Scripture, especially the New Testament. Therein are contain'd the Words of Eternal Life. It has God for its Author; Salvation for its End; and Truth, without any mixture of Error, for its Matter. A Direction, that was copied from his own Practice, in the*^k *latter part of his Life, and after his Retirement from Business; when for fourteen or fifteen Years, he applied himself especially to the Study of the Holy Scriptures, and employed the last Years of his Life hardly in any Thing else. He was never weary of admiring the great Views of that Sacred Book, and the just Relation of all its Parts. He every Day made Discoveries in it, that gave him fresh cause of Admiration.*

Of St. Paul in Particular, upon several of whose Epistles he drew up a

^k Posth. Works, p. 20.

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most useful Commentary, he says,

¹ That he was miraculously called to the Ministry of the Gospel, and declared to be a chosen Vessel ;
- - - That he had the whole Doctrine of the Gospel from God by immediate Revelation - - - That for his Information in the Christian Knowledge, and the Mysteries and Depths of the Dispensation of God by Jesus Christ, God himself had condescended to be his Instructor and Teacher - - - That he had receiv'd the Light of the Gospel, from the Fountain and Father of Light himself - - - *and, That an exact Observation of his Reasonings and Inferences, is the only safe Guide for the right understanding of him,* ^m under the Spirit of God, that directed these Sacred Writings.

¹ Comment, p. 16. ^m P. 17.

And

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And the Death of this Great Man was agreeable to his Life. ⁿ For we are inform'd by one who was with him when he dy'd, and had lived in the same Family for seven Years before, That the Day before his Death he particularly ^o exhorted all about him to read the Holy Scriptures, That he desir'd to be remember'd by them at Evening Prayers, and being told, that if he would, the whole Family should come and pray by him in his Chamber, he answer'd, he should be very glad to have it so, if it would not give too much Trouble ; That an Occasion offering to speak of the Goodness of God, he especially exalted the Love which God shewed to Man, in justifying him by Faith in Jesus Christ; and return'd God Thanks in Particular for having called him to the Knowledge of that divine Saviour.

ⁿ Posth. Works, p. 21. ^o Ibid. p. 20, 21.

About

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About two Months before his Death, he drew up a ^P Letter to a certain ^a Gentleman (who afterwards distinguish'd himself by a very different way of Thinking and Writing,) and left this Direction upon it, To be delivered to him after my Decease. In it, are these remarkable Words, - - -

This Life is a Scene of Vanity that soon passes away, and affords no solid Satisfaction, but in the consciousness of doing well, and in the hopes of another Life. This is what I can say upon Experience, and what you will find to be true, when you come to make up the Account.

Sir ISAAC NEWTON, universally acknowledged to be the ablest Philosopher and Mathematician that this or perhaps any other Nation has produc'd, is also well known to have been a firm Believer, and a serious Christian.

^P Posth. Works, p. 328.

^a Mr. Collins.

His

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His Discoveries concerning the Frame and System of the Universe, were apply'd by him, as Mr. Boyle's Enquiries into Nature had been, to demonstrate against Atheists of all Kinds, the Being of a God, and to illustrate his Power and Wisdom in the Creation of the World. Of which a better Account cannot be given, than in the Words of an ingenious Person who has been much conversant in his ^a Philosophical Writings: ' At the end of
' *his Mathematical Principles of Natural Philosophy, he has given us*
' *his Thoughts concerning the Deity.*
' *Wherein he first observes, that the*
' *Similitude found in all Parts of the*
' *Universe, makes it undoubted, that*
' *the whole is governed by one Supreme Being, to whom the Original*
' *is owing of the Frame of Nature,*
' *which evidently is the Effect of*
' *Choice and Design. He then pro-*

^a View of his Philosophy.

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*'ceeds briefly to state the best meta-
'physical Notions concerning God.
'In short, we cannot conceive either
'of Space or Time otherwise than as
'necessarily existing; this Being there-
'fore, on whom all others depend,
'must certainly exist by the same
'Necessity of Nature. Consequently
'wherever Space and Time is found,
'there God must also be. And as it
'appears impossible to us, that Space
'should be limited, or that Time
'should have had a Beginning, the
'Deity must be both immense and
'eternal.*

*This great Man apply'd himself
with the utmost Attention to the Study
of the Holy Scriptures, and consider'd
the several Parts of them with an un-
common Exactness; particularly, as
to the order of Time, and the series
of Prophecies and Events relating to
the Messiah. Upon which Head he
has left behind him an elaborate Dis-
course,*

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course, to prove that the famous Prophecy of Daniel's Weeks, which has been so industriously perverted by the DEISTS of our Times, was an express Prophecy of the coming of the Messiah, and fulfill'd in Jesus Christ.

Two others, Dr. Burnet and Dr. Clark, need no other Vindication from the Reproach of being in any degree partial to the Infidel Side, than what is here publish'd.

The Judgment of Dr. Burnet concerning the Doctrine of the Trinity, is taken out of his Book, entitled, The Faith and Duty of a Christian; written originally in Latin, and translated here for the Use of the English Reader. It was made publick after his Death; but the worthy Editor assures us, ^r That it was printed exactly from the Author's Original, and that the ^s Doctrine deliver'd in it, was the Doctrine he pro-

^r Pref. p. 8.

^s Pref. p. 12.

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feſs'd to his dying Day. Dr. Burnet, in his Preface, ſpeaking of the Difficulty of fathoming many of the divine Diſpenſations, adds, " That " nothing, however, forbids any Man " to try his Strength in diſcovering " Truths, whether divine or natu- " ral, ſo long as he delivers his Sen- " timents with Modesty and Mode- " ration, and makes the Sacred Canon " his Rule both of Faith and Manners, " and preſerves the Foundations of " Chriſtianity entire."

*The Judgment of Dr. Clark concern- ing ſome other Points of the Chriſtian Faith, which are particularly men- tion'd in the Title, is taken from his poſthumous Sermons, lately publiſh'd in ten Volumes. The Account of theſe, which a Right Reverend Prelate gives us in the Preface, is, That as ſoon as he was ſettled in the Pariſh of St. James's, he left off his former way of Preaching, without the Aſſiſtance
of*

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of Notes, and made it one of his chief Studies to compose and write down as accurate Sermons as he could; *and*, That from that Time it became his Resolution to prepare his Sermons in such a manner, that they might hereafter be as useful from the *Press*, as he wish'd them then to be from the *Pulpit*.

Accordingly, he did not only declare that he intended those Sermons for the Press; but he had mark'd with his own Hand, in what Order they should be printed.

Mr. WOLLASTON was early taken Notice of as a Person of uncommon Abilities, and very worthy of Promotion in the Church. But afterwards, he became possess'd of a plentiful Estate, and, choosing a private contemplative Life, had the Curiosity to draw a Delineation of the Religion of Nature; or, in other Words, to enquire how far the Principles and
Duties

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Duties of Religion may be trac'd by mere Natural Reason in its utmost Strength. But all the while, he liv'd as became a truly pious and good Christian; constantly attending the publick Worship of God, and frequently receiving the Holy Sacrament; that is (according to the Reasoning of Dr. Burnet, as quoted above) he indulg'd his own Speculations, but made the Sacred Canon his Rule of Faith and Practice. And how far it was from his Intention to discard Revelation, or to set up the Law of Nature against it, or to consider that Law otherwise than as paving the way to it, let his own Words testify. After he has laid down the Arguments for the Immortality of the Soul, as founded upon Natural Reason, he adds, (Page 211.) " Here I begin to " be very sensible how much I want a " Guide. But as the Religion of Na- " ture is my Theme, I must at present " content my self with that Light " which

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“ which Nature affords ; my Business
“ being, as it seems, only to shew,
“ what a Heathen Philosopher, with-
“ out any other Help, and almost his
“ own Teacher, may be supposed to
“ think. I hope that neither the do-
“ ing of this, nor any thing else con-
“ tain'd in this Delineation, can be
“ the least Prejudice to any other true
“ Religion. Whatever is immediately
“ reveal'd from God, must, as well
“ as any thing else, be treated as be-
“ ing what it is ; which cannot be, if
“ it is not treated with the highest Re-
“ gard, believed and obeyed. That
“ therefore, which has been so much
“ insisted on by me, and is, as it were,
“ the Burden of my Song, is so far
“ from undermining true Reveal'd Re-
“ ligion, that it rather paves the way
“ for its Reception. This, I take this
“ Opportunity, to remark to you once
“ for all.”

The

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The two great Articles whereby the Deists distinguish themselves from Christians in Practice, and by which, chiefly, they increase the Number of their Votaries, are, an Exemption from attending Religious Ordinances of all Kinds, which the Gospel enjoins; and an Indulgence in Lusts and Pleasures, which the Gospel forbids. If they can find, upon the strictest Enquiry, that any one of the Persons before-mention'd, did, while living, behave like a Deist in these Respects, we will give him up as a Favourer of their Sect; but till that appear, it is no more than an Act of Justice, now they are dead, to rescue their Memories from the Reproach of such Company.

The



The Judgment of Dr. THOMAS BURNET,
concerning the DOCTRINE of the
TRINITY.

P. 119. of his Book, *De Fide & Officiis Christianorum*, i. e. *Of the Faith and Duties of Christians*.

IT is to be remark'd, that so far as appears, Christ's *Divinity* was not manifested to the Apostles themselves before his Resurrection: [*Mark* xvi. 11, 13, 14. *Luke* xxiv. 21.] Nor indeed (after his Resurrection and Ascension into Heaven) before the pouring forth of the Holy Ghost; who was to give Testimony to him, and to speak more Things than Christ had spoken of himself, ¹ *John*

¹ *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

2 *The Judgment of Dr. Tho. Burnet,*
xiv. 26. and ² xv. 26. Things which the
Apostles, during Christ's Abode with them,
were not able to bear, by reason of their
Weakness, ³ *John* xvi. 12, 13. I do not re-
member that Christ hath any where in the
Gospel clearly said that he is God: But then
Thomas, his Apostle, applied that Title to
him, in the hearing of Christ, and receiv'd
no Rebuke for so doing, ⁴ *John* xx. 28. And
the *Jews* seem to have understood the Words
of Christ in that Sense, in ⁵ *John* v. 18. and
⁶ x. 30. and the following Verses. And
Christ himself appointed a new Form of
Baptism, *In the Name of the Father, the Son,*
and the Holy Ghost, *Matth.* xxviii. 19. and
hath commanded that all Men should honour
the Son, as they honour the Father, *John* v. 23.

(² But when the Comforter is come, whom I will send unto
you from the Father, even the spirit of truth, which proceedeth
from the Father, he shall testify of me.

³ I have yet many things to say unto you, but ye cannot bear
them now. Howbeit, when he, the spirit of truth, is come,
he will guide you into all truth: for he shall not speak of him-
self; but whatsoever he shall hear, that shall he speak: and
he will shew you things to come.

⁴ *Thomas* answered and said unto him, My Lord and my
God.

⁵ Therefore the *Jews* sought the more to kill him, because
he not only had broken the sabbath, but said also that God
was his Father, making himself equal with God.

⁶ I and my Father are one. Then the *Jews* took up stones
again to stone him. *Jesus* answered them, Many good works
have I shew'd you from my Father. For which of those works
do ye stone me? The *Jews* answered him, saying, For a
good work we stone thee not, but for blasphemy; and because
that thou, being a man, makest thy self God.

and

and hath told us, that *all things that the Father bath, are his*, John xvi. 15. The Inference is, That Christ, in those Instances, spoke of himself, or heard others speak of him, with less Modesty than was meet (pardon the Boldness of the Expression) if at the same time he knew himself to be no more than a meer Man, and yet suffered the Mistake of others, in that Particular, to pass uncorrected.

Besides, when Christ wrought his Miracles, he spake not, as the Apostles did, in the Name of another; but in the *commanding* Style, and like *God*. At the Creation, God said, *Let there be Light, and there was Light*. Christ said, *I will, be thou clean*; and the Leper was cleansed, *Matth. viii. 3*. He said to the Man sick of the Palsy, *Arise, take up thy Bed, and go unto thine House*; and he departed sound, *Matth. ix. 6*. He said to the Sea in a great Tempest, *Peace: Be still: and the Wind ceased, and there was a great Calm*, Mark iv. 39. This is not the Language of *Man*, it is *God* that speaks. And all this, I am apt to think, would more plainly appear to us from Christ's own Words, if the Discourse had been recorded, which he, after his Resurrection, held with his Apostles, just before his leaving this World; *When beginning at Moses*, he is said to have expounded whatever the Prophets had said concerning himself, *Luke xxiv. 27*.

P. 127. As to what is observed of the Apostles, that they sparingly, or less explicitly, mention the Divinity of Christ in their *first* Sermons to the People: If Conjectures may be allowed, I should think that *that* was done designedly, in order to avoid the Offence which the *Jews* might take at the least Appearance or Suspicion of Polytheism. It is likely, that the common *Jews* did not believe that the Messiah was to be God; and therefore, when they thought that Christ affirmed himself to be God, they thought also he deserved to be stoned, as a Blasphemer, ⁷ *John* x. 30, 31, 33. (compare ⁸ *John* v. 18. ⁹ viii. 58, 59.) And it is likewise probable that the same Prejudice, and the same Silence, as to that Point, was the reason why the *Ebionites*, *Nazarenes*, and other judaizing Sectaries, denied Christ's Divinity, although they acknowledged him to be the Messiah. So much for the *Jews*.

⁷ *I and my Father are one. Then the Jews took up stones again to stone him. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy: and because thou, being a man, makest thyself God.*

⁸ *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God.*

⁹ *Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: But Jesus hid himself, and went out of the Temple, going thro' the midst of them, and so passed by.*

As

As for the *Gentiles*, who were to be converted from Polytheism; it would have been by no means proper to have proposed to them, at their first Entrance into Christianity, the Mystery of the Trinity in Unity, or of three Persons, every one of which is God, lest they should think themselves falling into a new kind of Polytheism. Patience was to be had as to that Point, 'till the Time came, when the preparing and strengthening of their Minds made it proper to say all Things to all Men, and that openly and plainly; which we see afterwards done in the Epistles of the *Apostles*, and the Gospel of St. *John*.

P. 129. St. *John* seems to have written his Gospel with this Design chiefly; to bear Witness to the Divinity of Christ. At the very beginning of it, he declares the Pre-existence of the *Word*, and that the *Word is God*, and that by him all Things were *created*. It is manifest, that the Evangelist speaks of the Person of Christ, when a little below, at the fourteenth Verse, he mentions the Word's being made Flesh, and his appearing among us. They who wrest what is here said, to that Point of Time in which the Gospel began to be preached, and to a *metaphorical* and *moral* Creation, have Recourse to a shift which can have no Weight or Colour of Truth, with Persons of an ingenuous

6 *The Judgment of Dr. Tho. Burnet,*

genuous Disposition. Such a Proposition as this, viz. *That Christ existed in the beginning of the Christian Religion*, is a flat, insipid, and in effect an identical Proposition. Especially since what is said of Christ by the same Apostle in his Epistles, is not only consistent with, but consonant to, the Doctrines here laid down, ¹ 1 *John* i. 1, 2, 3. and ² v. 7, ³ 20. And since, in his Book of *Revelations*, he often represents the same Christ as God; as *Alpha* and *Omega*, (compare 4 *Isai*. xli. 4. and 5 xliv. 6. and 6 xlviii. 12.) and as the proper Object of our Invocation

¹ *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of Life; (For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal Life which was with the Father, and was manifested unto us.) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and his Son Jesus Christ.*

² *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

³ *And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal Life.*

⁴ *Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first and with the last, I am he.*

⁵ *Thus saith the Lord, the king of Israel, and his Redeemer the Lord of hosts, I am the first, and I am the last; besides me there is no God.*

⁶ *Hearken unto me, O Jacob, and Israel my called, I am he, I am the first, I also am the last.*

and

concerning the Doctrine of the TRINITY. 7

and Adoration, 7 Rev. i. 8. 8 xxi. 3, 9 6, 7.
10 iv. 5, &c. which is likewise confirmed by
other places of Scripture.

In St. Paul's Epistles we meet with many
and various kinds of Arguments and Intima-
tions leading us to the Knowledge of Christ's
Divinity. It is said by St. John, that *all
Things were made, or created, by the Word*;
and that the same Word was afterwards
made Flesh. St. Paul, in his Epistles, as well
as St. John, ascribes the Creation of all
Things to Christ; and then in the third
Chapter of the Epistle to the *Hebrews*, at
the fourth Verse, he says, *that he who built
all Things, is God*. Whence it necessarily
follows, that the same Christ was by St.
Paul taken to be God.

I said before, that the Creation of all
Things is ascribed to Christ, and appropria-
ted to him in the most solemn manner by
the same Apostle; as may be seen in the first
Chapter to the *Hebrews*, at the third and
tenth Verses; and most fully in his Epistle to

7 *I am Alpha and Omega, the beginning and the ending,
saith the Lord, which is, and which was, and which is to
come, the Almighty.*

8 *And I heard a great voice out of heaven, saying, Behold
the tabernacle of God is with men, and he will dwell with
them: and they shall be his people, and God himself shall be
with them, and be their God.*

9 *And he said unto me, it is done, I am Alpha and Omega,
the beginning and the end. He that overcometh shall inherit
all things, and I will be his God, and he shall be my Son.*

10 *Out of the throne proceeded lightnings, and thundrings,
and voices: and there were seven lamps of fire burning before
the throne, which are the seven spirits of God.*

the *Colossians*, in the first Chapter, at the 16th and 17th Verses: *By him* [He is speaking of Christ] *were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All Things, I say, were created by him and for him: And he is before all Things, and by him all Things consist.* Here the Apostle asserts, that the Celestial and Terrestrial, the Corporeal and Intellectual Worlds, were created by Christ. Nor could the Universality of the Thing have been expressed by a fuller Enumeration of Particulars. Here is no room left for a *metaphorical* Creation or *Renovation* wrought by the Gospel; since the Series *here* laid down, comprehends the Orders superior to Man, and all the Angels, of what Rank soever, who continued stedfast in their Innocence and Obedience.

Besides, the creating Heaven and Earth, and all Things therein, is mention'd in the sacred Writings, both of the Prophets and the Apostles, as the peculiar Character of the true and most high God; and by this he is distinguished from the fictitious and lesser Gods, ¹ *Isaiab* xlii. 5. ² and xliv. 24.

¹ *Thus saith the Lord, He that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.*

² *Thus saith the Lord thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.*

Jer.

¹ Jer. x. 11, 12. ² Acts vii. 50. and 3 xvii. 24. Nor can that Character be otherwise understood in these Places, without violently distorting the Sense of them. Moreover, it is probable, that so many Ranks of Things are here reckoned up, purposely to guard against the little Objections and Cavils of those Hereticks, who feigned to themselves *other* Masters of the World. St. John agrees with this Discourse of St. Paul, (as indeed it is usual with these two, to confirm each others Doctrine upon this Head) and adds Strength to it, by expressly attributing the Title of Almighty (Παντοκράτωρ) to Christ, 4 Rev. i. 8. For there, by all fair and just Rules of Construction, we must make the Word *Almighty* relate to Christ; both because the former part of the Verse belongs to Christ, as plainly appears from other Places of the said Book (Chap. i. 11, 18. Chap. ii. 8. and xxii. 13.) and likewise, because what immediately goes before, refers to Christ. Lastly, the Word Κύριος, or *Lord*, for the most part de-

¹ Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

² Hath not my hand made all these things?

³ God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

⁴ I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

10 *The Judgment of Dr. Tho. Burnet,*

notes *Christ*, in the New Testament; and under the same Title is attributed to him the Power of raising the Dead, and of *subduing all Things unto himself*, Phil. iii. 20. And in 1 Cor. viii. 6. it is said, *There is one Lord, Jesus Christ, by whom are all Things.*

But besides the Power of Christ, which manifests his Divinity; the same Apostle Paul affirms such Things of the Person of Christ, as cannot be said of any *created Substance*. Christ is by him called (*Heb. i. 3.*) the *Brightness*, or rather the shining forth of the Glory of God: And the Character, or *express Image of his Person*. No Nature, neither Human nor Angelick, however exalted, can, according to my Apprehension, sustain such Titles as these, which are truly *Divine*; not *acquired*, or *conferred*, but natural, and begotten by *necessary Emanation*, as Light by the Sun. Christ is likewise said to have — *existed in the Form of God*, before his Incarnation or Humiliation, in the second Chapter to the *Philippians*, at the sixth Verse; where though we meet with some Expressions and Phrases, the precise Meaning of which it may be difficult to determine, yet in general they undoubtedly signify thus much, that Christ existed, and that *in the Form of God*, before his Descent into a mortal Body. Lastly, The same Apostle, in his second Chapter to the *Colossians*, at the ninth Verse, asserts, that *in Christ dwelt all the Fullness of the Godhead bodily*: That is, not only
ly

ly in Shadows, Figures, and Types; not as *assum'd*, and in a *transitory* manner; but *vitally*, as the Soul dwells in the Body.

Nor is it an Argument to be slighted, as of small moment, that, as far as appears, this Doctrine of Christ's Divinity hath been the Doctrine of the Christian Church from the Times of the Apostles to this Day; and that the contrary Opinion has been always held *erroneous* and *heretical*. I would not by this be understood to ascribe Infallibility to the Church, or to general Councils; but in our Enquiries into Articles of the Christian Faith, I think it right to consult the Witnesses of the Times, in order to discover what has been constantly received from the beginning, and what unheard-of or disapproved. For that which obtained *in the Infancy*, upon the first planting of the Christian Religion, and which the Fathers and Bishops of the Church have taught, as well when met together in Councils, as severally in their Writings, that I say (if not contradicted by the sacred Canon) will always, with equitable Judges, have its Weight in the determining of Controversies.

But to return to the Fountains. Since these Things are so, we are oblig'd, according to that Light which God hath vouchsafed us in the Dispensation of the Gospel, to believe and profess that Jesus of *Nazareth* is the Messiah, — and likewise *God*. If we mistake in this Faith, the Mistake is so far from being voluntary,

that it is inevitable; for we follow, according to the best of our Apprehension, the Guides which God has given us, *St John*, and *Paul* the Apostle. God hath commanded us from Heaven, that we should hear Christ; and Christ in like manner, that we should hear his Apostles, *Matt.* x. 40. and xxviii. 20. *John* was Christ's beloved Disciple, *John.* xxi. 20. *Paul* received from Christ, after his Ascension into Heaven, his Call, his Apostleship, his divine Authority, and confirmed them with repeated Miracles. To these sacred Writers we assent and adhere, interpreting them according to the genuine Force and receiv'd Use of their Words; for neither Christ nor the above-cited Writers have told us that these sacred Oracles were written in any *other* Style, or that they were to be interpreted in any *other* Manner.

Lastly, As to the Light of *Nature*, it is to be observ'd, that we ought to follow the Authority of our *Teacher* in those Things that are made known to us by Revelation only; and such are the Particulars of which we are now treating. Nor is it right that we should set up our own Reason as a fit and every way competent Judge, on a Subject that is *infinite*, such as the divine Nature is; especially when the Enquiry is about the *Mysteries* belonging to that Nature, and its several *Modes of Distinction and Unity*; Questions which we can neither comprehend nor determine by our own proper Strength; and therefore in treating

ing upon and examining such Points, it becomes us to use the greatest Modesty and Moderation, as well upon account of our own Weakness, as the sublime Excellency of the Subject we are considering.

Page 137. Thus much concerning the Divinity of Christ, according to the holy Scriptures. In the same Scriptures the HOLY GHOST is joined with Christ, and represented to us after the manner of one divine Person, ¹ Matt. iii. 16, 17. and ² xxviii. 19. ³ Job. xiv. 16. and ⁴ xv. 26. ⁵ 1 Cor. xii. 4, 5, 6. ⁶ 2 Cor. xiii. 14. ⁷ 1 Pet. i. 2. ⁸ 1 Job. v. 7. And to

¹ And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

² Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

³ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

⁴ At that day ye shall ask in my name. And I say not unto you, that I will pray the Father for you.

⁵ Now there are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

⁶ The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

⁷ Elect, according to the fore-knowledge of God the Father, thro' sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you, and peace be multiplied.

⁸ There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

this

14 *The Judgment of Dr. Tho. Burnet,*

this Person, so described and distinguished; are ascribed such Perfections as are peculiar to God. The Holy Ghost, by his Omnipresence, dwells in all the Faithful, wheresoever dispersed, ⁹ 1 Cor. iii. 16. and ¹ vi. 19. ² Rom. viii. 26. ³ 1 Pet. iv. 14. And by the same Spirit we are regenerated, sanctified, and illuminated, ⁴ Job. iii. 5. ⁵ Tit. iii. 5. 6. ⁶ Job. xvi. 13. He searcheth and understandeth all things, as well the Hearts of Men as the deep things of God, ⁷ Acts v. 3, 4. ⁸ 1 Cor. ii. 10, 11. The same divine Person formerly moved and

⁹ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

¹ Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God: and ye are not your own?

² Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us, with groanings that cannot be uttered.

³ If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified.

⁴ Jesus answered, Verily, verily, I say unto you, except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God.

⁵ According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

⁶ When he, the Spirit of truth, is come, he will lead you into all truth.

⁷ Why hath Satan filled thine heart to lie to the Holy Ghost?
----- Thou hast not lied unto men, but unto God.

⁸ The Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

inspir'd

inspir'd the Prophets, in the same manner as afterwards he inspir'd the Apostles, ¹ 2 Pet. i. 21. ² Heb. i. 1. Lastly, the Holy Ghost is rank'd by way of Eminence with the Father and the Son, as well in the Form of Baptism prescribed by Christ, as in the Blessings and Doxologies of the Apostles.

Since therefore the Holy Ghost is manifestly represented to us in sacred Scripture under the Character, not of a *Quality* or *Power*, but of a *Person*, and a thing subsisting; and since personal Actions are attributed to him distinctly from the Father and the Son; and since, lastly, those Actions, Powers and Effects are such as exceed, and are far above all created Power; induced, I say, by these Arguments, we conclude that the Holy Ghost, represented to us in this View, is to be worshipped and glorified together with the Father and the Son.

¹ The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

² God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets: hath in these last days spoken unto us by his Son.



T H E

inspired the Prophets in the same manner as afterwards he inspired the Apostles. 1. P. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Since therefore the Holy Ghost is manifestly represented to us in sacred Scripture under the Character, not of a Person or Person, but of a Power, and a thing subsisting, and therefore personal Actions are attributed to him, distinct from the Father and the Son; and since, lastly, those Address, Powers and Effects are such as exceed, and are far above all created Power; induced, I say, by these Arguments, we conclude that the Holy Ghost, represented to us in this View, is to be revered and glorified together with the Father and the Son.

The English text is in all the main parts, but has many Corruptions in the sense which the Holy Ghost, not of Person, but of Power, and a thing subsisting, and therefore personal Actions are attributed to him, distinct from the Father and the Son; and since, lastly, those Address, Powers and Effects are such as exceed, and are far above all created Power; induced, I say, by these Arguments, we conclude that the Holy Ghost, represented to us in this View, is to be revered and glorified together with the Father and the Son.





The Judgment of Dr. SAMUEL CLARKE,
concerning, 1. *The Satisfaction,*
2. *The Merits,* 3. *The Mediation*
and Intercession of Christ. 4. *The*
ordinary Influence and Assistance of
the Holy Spirit. 5. *The Two Sacra-*
ments.

I.

The SATISFACTION of Christ.

Sermons, Vol. I. p. 302.



WHEN Man had presumptu-
ously sinned, by transgressing
a plain Command of his su-
preme Governor, 'tis mani-
fest God could not but be dis-
pleased at so unreasonable an
Action, and his Justice would necessarily call
for Punishment; necessarily, not perhaps by
any absolute necessity of Nature, as if God

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by his supreme Dominion and Authority could not have forgiven Offences committed against himself, freely, and without any Satisfaction, if he had so pleased; but the meaning is, when we say the Justice of God *necessarily* called for Punishment, that it was very fit, very right, very reasonable, and, in the Wisdom of Government, really necessary that the pernicious and destructive Nature of Sin should be made apparent; that his Indignation against it, *who is of purer Eyes than to behold Iniquity*, should be fully manifested, and that the Honour and Dignity of the eternal Laws of his righteous Government should be supported and vindicated, the Greatness and Weight of his Commands preserved, and the necessity of Holiness and true Virtue evidenced. Now this End the Wisdom of God accomplished even more effectually by the Death of his Son, than it would have been even by the Destruction of the Offender himself. For since God would not pass over the Sins of Men without so great a Person's suffering in the Nature of Man, that is, since he did not think any other Method so proper of declaring his Mercy and Compassion towards Sinners, as that of so singular and extraordinary a Dispensation; this shows in the strongest and most affecting manner the greatness of his Indignation against Sin, and his real Concern to preserve the Laws of everlasting Righteousness from being despised or lightly transgressed.

Vol. 1. p. 305. The plain Meaning of Christ's making Satisfaction for us, is, that God was pleased freely to appoint, and freely to accept, and of his mere Grace and Mercy to be satisfied with, what Christ did and suffered, in vindication of the divine Justice, and of the Honour of God's Law's and Government, and for the manifesting his irreconcilable Hatred against Sin.

Vol. 4. p. 16. Compassionating the Frailty of our Nature, God resolved to have Mercy upon sinful Man, in such a manner as not to give Countenance or Encouragement to Sin; and accordingly sent forth his own Son, the Brightness of his Glory, and the express Image of his Person, both to condemn Sin in the Flesh, and at the same time to obtain Pardon for it, by the shedding of his own Blood.

Vol. 4. p. 122. The Sacrifice of the Death of Christ (which is the Foundation of God's accepting Repentance consistently with the Honour of his divine Laws) was inestimably the greatest Blessing that ever was conferr'd upon the Sons of Men; yea the Fountain and Spring, the original Foundation of all other Blessings.

Vol. 4. p. 133. The Sacrament of the Lord's Supper is not itself, like Baptism, a Rite appointed for the Remission of Sins, but 'tis a Commemoration only of that all-sufficient Sacrifice which was once offered for an eternal Expiation.

Vol. 4. p. 134. The receiving this Sacrament is a continual Acknowledgment, that that Pardon which God vouchsafes us, not as a necessary Consequent of the outward Action, but upon the Condition of our true and unfeigned Repentance, even that that Pardon is the Purchase of the Blood of Christ, and the Effect of that great and eternal Sacrifice once offered for the Expiation of Sin.

Vol. 4. p. 138. We here profess publicly our Faith in his Death, and declare solemnly to the World that we expect Remission of our Sins only thro' the Virtue of his Blood shed for us.

Vol. 5. p. 10. It was the Appointment of divine Wisdom, for Reasons of Government in the infinite and eternal Kingdom of God over the Universe, that his Mercy and Compassion towards penitent Sinners should be dispensed in a particular Method thro' the Atonement made by the Blood of Christ. In order to make this Atonement, and to become capable of suffering as a Sacrifice by the shedding of his Blood, it was necessary for the Son of God to have a Body prepared for him.

Vol. 5. p. 174. Christ is said to have *obtained Redemption for us*, Heb. ix. 12. To have *put away Sin by the Sacrifice of himself*, Heb. ix. 26. To have *given his Life a Ransom for many*, Matth. xx. 28. (*For many*, that is, for all those that should believe and obey him, as 'tis explain'd by St. Paul, 1 Tim. ii. 6.) To
have

have bought us with a Price, 1 Cor. vi. 20. To be the Propitiation for our Sins, St. John ii. 2. and to have purchased a Church with his Blood, Acts xx. 28. With many the like Expressions, which do all plainly signify, that Christ by his Death, and the shedding of his most precious Blood, has made full and sufficient Satisfaction to the Justice of God for the Sins of the whole World, that is, for as many as shall out of the World flee unto him, and submit themselves to the Terms of the new Covenant, whereof he is made the Mediator.

Vol. 5. p. 195. Sin is so hateful to God, and so inconsistent with the Honour of his Laws, that he would not pardon it even in those whom he designed to have Mercy upon, without first inflicting the Punishment that was due to it upon his only Son.

Vol. 5. p. 203. He has vindicated the Honour of God's Laws, by taking upon himself the Punishment of their Sins, who repent and embrace the Terms of the Gospel.

Vol. 5. p. 203. He condescended to be made Sin for us, who himself knew no Sin, that we might be made the Righteousness of God in him, 2 Cor. v. 21. To be made Sin for us, i. e. to be made a Sacrifice for our Sins, that we thro' that Expiation might become Subjects capable of the Mercy of God. He took upon him our Nature, and was cloathed in Flesh, partly indeed that he might preach the Will of God to Mankind in a nearer and more condescending

VI ing

ing Conversation with them; but principally, that he, who in the Form of God could not suffer, might become capable of suffering by being made in the Likeness to Man. He liv'd a most innocent and spotless Life, that he might indeed set us an Example, that we should follow his Steps; but chiefly, because as it was required that the typical Sacrifices under the Law should be whole and without blemish, so it was necessary that he who was to be the real expiatory Sacrifice for the Sins of others, should have none that needed Expiation of his own: *For such an High-Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens*, Heb. vii. 26. He suffered a shameful and ignominious Death upon the Cross, that he might indeed give us an Example of Patience, and readiness to suffer; but the principal Design of it was, that he might put away Sin by the Sacrifice of himself, and obtain eternal Redemption for us thro' Faith in his Blood.

Vol. 5. p. 317. The Resurrection of Christ from the Dead was on God's Part a publick and authentick Declaration of his accepting the Sacrifice of the Death of Christ, as an Atonement for the Sin of all that truly repent. 32.

Vol. 8. p. 322. He has no need of the sinful Man, nor any Obligation upon him to deliver apostate Creatures from that Death, which
by

by the Nature of Things, and by the Appointment of God, is the proper Wages of Sin; nevertheless, being essentially good and merciful, he resolved to have Pity upon all such Sinners as should by true Repentance and real Amendment of Manners become Objects of Compassion; and at the same time, that the Honour, and Dignity, and Authority of his Laws, might in a consistent manner be vindicated against Sin, he was pleased to appoint so great an Expiation as the voluntary Sufferings and Death of his Son.

Vol. 8. p. 345. The Estate wherein the Apostle supposes Men to be, antecedent to their Redemption by Christ, is a State of Sin and Enmity against God. The Means by which we are delivered from this evil State, he tells us, are the Sufferings of Christ; *Christ has once suffered for Sins, the Just for the Unjust.* By which Words nothing less can be meant, than that the Son of God, in order to the effectual Expiation of Sin, suffered in the Sinner's stead; and by bearing the Wrath of God for us, made a perfect Atonement for the Sins of all true Penitents. For so the Scripture most expressly declares in many parallel Places; as, where Christ is affirmed to *have redeemed us by his Blood; to have born our Sins in his own Body on the Tree; to have given himself a Sacrifice for us, and a Propitiation for the Sins of the whole World.* The Meaning of all which can be nothing less than this, that

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that when Men had by Sin put themselves in a State of Wrath, and out of the Favour of God, our Saviour by taking upon himself the Punishment of Death due to their Sins, and by suffering in their stead, and thereby establishing a Covenant for the accepting of Repentance, delivered them out of that miserable and lost Condition; wherefore the Death of Christ was truly and properly an expiatory Sacrifice, and in the fullest Sense a perfect and sufficient Satisfaction for the Sins of the whole World; Satisfaction, not as an Equivalent, without which God could not, and with which he could not but pardon Sin; (for the Scripture no where speaks of Satisfaction in that Sense, as some have erroneously conceiv'd,) but as an Atonement, which the Wisdom and Goodness of God was pleased freely to appoint, and freely to accept, as supreme Governor of the Universe. *p 28*

Vol. 8. p. 361. Our Saviour, by obeying and suffering, and that to death, on our Behalf, and in our Stead, has actually vindicated, in the most glorious manner, the Honour and Authority of God; and by establishing a Covenant of Grace upon the Merits of his Sufferings and Obedience, has secured to all that truly repent and amend, Pardon and Remission of Sin, consistent with the Honour of the divine Laws.

Vol. 8. p. 366. His Death was truly and properly, in the strictest Meaning of the Word,
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an expiatory Sacrifice; for if Sinners, by having diminished the Honour, and despised the Authority of God's Laws, were become liable to the Justice and Vengeance of God; if the Son of God in our Nature, by vindicating the Honour of God's Laws, hath discharged this Obligation, and obtained Remission for us; and if the obtaining this Remission was by the shedding of his Blood, which is called *the Price of our Redemption*, 1 Cor. vi. 20. it follows, that the Wrath of God was appeased by the Death of Christ, and that God was graciously pleased to accept this vicarious Suffering of his Son in the stead of the Punishment that was due to the Sinner in his own Person, which is the express and most proper Notion of an expiatory Sacrifice.

Vol. 8. p. 368. To say that Christ died for our Advantage, but not in our Stead; that his Death was not properly a Sacrifice for Sin, but merely a Testimony to his Doctrine, and an Example to encourage us to suffer Persecution chearfully for the Will of God, is really to diminish from the Grace and Mercy of God, and from that exceeding Love of our Saviour to Mankind, which the Apostle extols principally from this very Consideration, that he laid down his Life for us, or in our stead.

Vol. 8. p. 369. The great and principal End of our Saviour's dying, was that other and first Intention of it, the making an Expiation

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for the Sins of Mankind; this was the main Design of his appearing in the Flesh.

Vol. 8. p. 374. Had God accepted any such slight Propitiation as could have been made or invented by Men, the Honour of his Laws would not have been sufficiently vindicated, nor his Hatred sufficiently declared against Sin; 'twas necessary therefore that an Expiation should be made by such a Person, whose Innocence and Dignity might make his Sufferings worthy to be accepted of God in the stead of the Punishment due to Mankind, so that he might forgive the Sinner consistently with the Honour of his Laws, and with his irreconcilable Hatred against Sin.

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II. *The*



II.

The MERITS of Christ.

Sermons, *Vol. 4. p. 317.*

OUR best Virtues or Works are so imperfect, as to need Pardon rather than deserve a Reward; and if they were never so perfect, we should still be but unprofitable Servants, having done only what was our Duty to do. * Yet through the Intercession of Christ, God is pleased to accept them, as if they were really meritorious; and by the gracious Promise of God, we have as just a Claim to the Reward, as if it had been originally due to us of proper Right. Our Improvement in Virtue, is the ground of Proportion, though not the meritorious Cause of the Reward.

Vol. 4. p. 320. Our Works (in strictness of Speech) have no Merit. Yet on the other Side, taking the Expression in its right Sense, and understanding it according to the gracious Tenor of the Gospel, it may be truly said of virtuous and good Men, because the Scripture frequently says it, that they are

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worthy: Not properly and strictly, but according to God's gracious **Acceptation** and **Promise** in the Gospel.

Vol. 5. p. 211. Let us sincerely endeavour to obey the Will of God, as discovered to us in the Gospel; and then we may firmly hope for (and shall certainly obtain) Remission, not through the Merits of that our Righteousness, which is imperfect, but through the Redemption purchased by the Blood of Christ, wherein we are by that sincere, tho' imperfect Righteousness, made capable of having a Share.

Vol. 6. p. 409. We are all redeemed by the Blood of that Saviour, and depend upon his Merits for the hope of Salvation, who voluntarily became poor, that we might be made rich; who went about doing Good; who laid down his Life for our Sakes.

Vol. 8. p. 371. As to the Justice of God's laying the Punishment of Sinners upon an innocent Person, and of forgiving one Person's Sins upon account of the Merits of another Person; which some have pretended to think not reconcilable with Right and Equity, we have this to Reply: In general; that God being the supreme and absolute Lord of all Things, has an absolute and unquestionable Right to remit, upon what Conditions he pleases, Offences committed against himself.——

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Vol. 8. p. 372. — And then in Particular; as to the Difficulty with regard to the Justice of laying the Punishment of Sinners upon an innocent Person; this Difficulty is entirely removed by the voluntary Consent and Choice of the Person, in taking the Punishment upon himself. For though to punish an innocent Person instead of the guilty, is evidently unjust; yet to permit an innocent Person to take it voluntarily upon himself, is by no means so. On the contrary, it is an Instance of the greatest Goodness and Mercy, to find out such an Expedient. And as the Love and Humility of Christ is inexpressibly great, in condescending to assume our Nature, and submitting to an ignominious Death, even the Death of the Cross; so the Mercy and Goodness of God can never be worthily and sufficiently acknowledged in accepting this Sacrifice, and so loving the World, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

Vol. 9. p. 200. Our good Works, as we call them, are at best so imperfect, as to need Pardon, rather than deserve a Reward; and if they were never so perfect, yet they were still nothing but doing what was our Duty to do, and we should even then be but unprofitable Servants. Merit therefore, 'tis plain, we cannot possibly have any; and yet

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such is the Goodness of God, that by his gracious Promise, and Free-gift in Christ, he is pleased to give us as certain a Title, and as undoubted a Claim to the Happiness of Heaven upon our sincere Obedience, as if we had really deserved it of Right.

Vol. 10. p. 85. This only is the Victory that overcometh the World, even our Faith, 1 John v. 4. Our Faith, that is, our firm and steadfast Belief and Assurance of the Pardon of past Sins, through the Merits of Christ.



III. *The*



III.

The MEDIATION and INTERCESSION of Christ.

Sermons, *Vol. I. p. 309.*

BY the Gospel, the Wisdom of God has in a more illustrious Manner, and with greater Weight of Arguments, set forth the indispensable Necessity of Repentance and Amendment, and Impossibility of obtaining Pardon without it, when even with it he did not think fit, to manifest his Mercy to Sinners directly, but through the Intercession of Christ, and by the Merits of his Death, appointing that the manner of accepting even Repentance it self, should be, through the Mediation of his beloved Son.

Vol. 4. p. 250. Men being corrupted and depraved by Sin, could not of themselves, consistently with the infinite Holiness of the divine Nature, and the Honour of God's righteous Laws, be admitted to have Access unto him, who dwelleth in Light inaccessible, and is of purer Eyes than to behold
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Iniquity. But through the Intercession of the Lamb slain from the Foundation of the World; whom God from the Beginning promised by all his holy Prophets, and in the fulness of Time actually raised from the Dead, and exalted into Heaven to the right Hand of the Throne on the Majesty on High, and gave him a Name which is above every Name, and a Kingdom which should never be destroyed: Through his Intercession, I say, all who forsake their Sins, and amend their Lives, shall consistently with the Honour of the divine Laws, be admitted to the Grace and Favour of having their Repentance accepted unto Pardon. To him God has given (to become Subjects of that Kingdom which the Father has appointed him, and to be Partakers with him of his eternal Glory and Happiness,) all those who by sincere Repentance, and true renewed Obedience, shall be found capable of applying to themselves the Redemption purchased by the Blood of Christ.

Vol. 5. p. 205. His Resurrection was the Demonstration of this Sacrifice's being accepted by God; and his Ascension into Heaven, was in order to plead the Merits of his sufferings before God, and intercede for those, who according to the Terms of the Gospel Covenant, should be capable of receiving the gracious Benefits purchased by his Death.

Vol. 5.

Vol. 5. p. 356. Some Unbelievers there have been in all Ages, and still are, who in Opposition to this great Doctrine of Christianity, alledge, that God being always Omnipresent, and ready to hear the Prayers which every one offers for himself, therefore there was no need of appointing a Mediator; and that God always acting in his own nature; according to the exact Right and Reason of the Case, therefore he cannot be changed, or have any Affection moved, by the Interposition of any Intercessor whatsoever. But in this matter they greatly mistake. For if God's being every where present, were a sufficient Reason why no Mediator should be appointed to intercede for Men; it would by the same Argument be also a sufficient Reason why Men should neither pray nor intercede for themselves: For God knows their Wants as perfectly, even without their ever praying for themselves, as without a Mediator interceding for them. If therefore, notwithstanding God's Omnipresence and Omniscience, it be still reasonable to require, that Men should pray for themselves, in order to keep up in their Minds a constant Sense of God, and that they may make continual Acknowledgment of their Dependence upon him: It may in like manner be very reasonable, in order to keep up in their Minds a just Sense of their own Unworthiness, and of the true Demerit of Sin, to require of them,

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that through such a Mediator only, as he has thought fit to appoint, should they have Access to him, who is of purer Eyes than to behold Iniquity. And though it be indeed very true, that by no Intercession whatsoever, can God ever be moved to act otherwise than is agreeable to perfect Right and Reason; yet in Cases of Mercy and Compassion, where the whole of what he does proceeds from mere free Bounty, 'tis evident he may convey those his free Gifts, in what Manner, and upon what Terms or Conditions, and through what Instruments he pleases; and may require their being accepted in that particular Method, or not at all.

Vol. 10. p. 30. By original Right, God may appoint what Terms of Forgiveness he pleases. In Fact, the Method wherein the divine Goodness has thought fit actually to manifest it self in the Forgiveness of Sins, is through the Intercession of Christ. God, for Christ's Sake, has forgiven you. Not that God, who by the essential Rectitude of his Nature, acts always according to perfect Right and Reason, can be any way changed, or have any Affection moved in him, by the Interposition of any Intercessor whatsoever: But that being of purer Eyes than to behold Iniquity, and intending to show the greatest possible Discountenance to Sin in the very Method of forgiving it, he thought fit to
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annex the Declarations of Pardon to the Death of the Mediator.

Vol. 10. p. 31. From this Consideration, 'tis easy to give a satisfactory Answer to the principal and most material Objection of Unbelievers; who in Opposition to the great Doctrine of the Gospel, alledge, that God being always necessarily omnipresent, and consequently himself at all Times ready to hear the Prayers of all Men, therefore there could be no need of appointing any Mediator; and that God being of himself essentially in his Nature, always disposed to do what is right and fit, therefore his Purposes can no way be changed by the Interposition of any Intercessor: To this Objection, I say, 'tis easy, from what has been said, to give a just and sufficient Answer. For the Design of a Mediator or Intercessor being appointed with God, was not as if God could be moved, as mortal Men are, by Persuasion, to do what otherwise he would not have thought right to have done: But the Design of it was, that God would testify his Hatred and Indignation against Sin, by consigning the Pardon for it through the Blood of the Mediator.



IV.

The ordinary Influence and Assistance of the HOLY SPIRIT.

Sermons, Vol. 4. p. 222.

THE Holy Spirit is in Scripture represented as being to the Church in the Place of Christ, and for that very Reason is stiled the Comforter, because his proper Office is, in the Absence of Christ, to comfort the Faithful with his Gifts and Graces, with his holy Influence and Assistance.

Vol. 5. p. 201. God knoweth the Frailty of our Nature, and considereth how many Temptations we are continually liable to; he remembreth whereof we are made, and considereth that we are but Dust; he knoweth our Enemy's Strength, and our own Weakness; and therefore he affords us the continual Assistance of his Holy Spirit, to supply our natural want of Power. He has promised to succour all those who sincerely desire to obey his Will; and, if we be not wanting in our own Endeavours, we may rely

gether in his Name, even unto the End of the World.

Vol. 6. p. 57. To the Apostles and first Disciples, who were to spread the Gospel over the World, this their being baptized with the Holy Ghost, was accompanied with miraculous Gifts and Powers; such as speaking with Tongues, healing Diseases, and the like: But when the Reason of these miraculous Operations ceased, yet still every Christian is baptized with the Holy Ghost, as well as with Water, and his internal sanctifying Gifts and Graces are to continue with us always, even unto the End of the World. If any one has not received these Gifts of the Holy Ghost, it may still be asked him with the same Propriety as in the Text, Unto what then was he baptized? If any Man has not in him the Spirit of Christ; if he does not show forth in his Life the Fruits of the Spirit, by Works of Righteousness and true Piety; if his Heart be not sanctified by this Spirit of Holiness; if his Mind approves not and delights not in Things Spiritual; if his Will obeys not the good Motions of this divine Assister; if the Actions of his Life are not guided by the Commands of God, revealed to us in Scripture by the holy Inspiration of the Holy Ghost; to what Purpose then was such a Person baptized?



V.

The Two SACRAMENTS.

Sermons, *Vol. 3. p. 182.*

THE Means by which the Benefit of this gracious Dispensation is originally applied to Sinners, is Baptism: By which they who were converted from unrighteous Ways, through the Apostles preaching of the Gospel, having their Hearts (as the Scripture expresses it) sprinkled from an evil Conscience, and their Bodies washed with pure Water, received the Assurance of the Pardon of their past Sins, and entered into a solemn Obligation to obey the Commands of God for the future; and by which, at all times, they who are initiated into Christ's Religion, are admitted to the gracious Terms of the Gospel Covenant, and obliged to live in Obedience to those Terms.

Vol. 4. p. 72. Our Lord, when he sent forth his Disciples to preach the Gospel to all Nations, commanded them to baptize every one that was converted, *in the Name of the Father, and of the Son, and of the Holy Ghost: That*
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is, to cause them to enter by Baptism into a solemn Obligation to dedicate themselves to the Service of God, in that Method of Religion, which the Son of God came into the World to establish, and confirmed by Prophecies, and Miracles of the Holy Ghost.

Vol. 6. p. 39. Though the Thing signified it self, is always of much more Importance than the Sign; and often accepted by God in the stead of, and without the external Form; yet this is always so to be understood, when the external Form cannot be had. For where, by the Person's own wilful and contemptuous Neglect, any Ceremony of God's express Appointment is omitted; there he that despiseth, despiseth not Man, but God; who has also annexed to what Means he pleaseth the Gift of his Holy Spirit. *Except a Man be born of Water, and of the Spirit,* saith our Saviour; except he that has the Means and Opportunity of doing it, makes use of those Means of Grace which God has been pleased to appoint; 'tis reasonable he should fall short of the Grace it self, and he cannot enter into the Kingdom of God.

Vol. 4. p. 131. One Reason why Men so seldom think on these Arguments, is, because they neglect those Means, which God has graciously appointed to awaken and withdraw their Minds from earthly and temporal Considerations; those Means, to which God has annexed the Assistance of his Holy Spirit,

to enable us to raise our Thoughts, and fix our Meditations upon Things Spiritual, and removed from Sense.

Vol. 4. p. 136. Sincere Penitents can never, with more reasonable and well-grounded Faith hope to have applied to themselves the Benefit of the Grace and Forgiveness purchased once for them by that great Expiation; than when they are with true Devotion, and with full Purpose of Amendment of Life, commemorating their Saviour's Sufferings, in that solemn manner, which he himself has appointed, who was the Person that gave himself to be the Reconciliation for us, that through him we might have Access with Confidence to the Throne of Grace.

Vol. 4. p. 137. The Blood of Christ is in the Scripture-Language, a Fountain opened for Sin, and for Uncleanness; that is, for Sin repented of, and utterly forsaken; and the Benefit thereof is never more likely to be effectually applied, than when Men with determined Resolutions of better Obedience, are disposed to become worthy Partakers of these holy Mysteries.

Vol. 4. p. 139. To communicate in Remembrance of Christ, is to declare publicly, and keep up amongst Men the Memory of his Death, and of the inestimable Benefits purchased for us thereby; 'Tis to testify our firm Belief of the Virtue and Efficacy of that great Sacrifice; and to profess our selves publicly

lickly in the Number of those, who by partaking of the Feast instituted in Remembrance of the Sacrifice, expect to be made Partakers of the Sacrifice it self.

Vol. 4. p. 172. 'Tis impossible that any Man who considers these Exhortations, and has a just Sense of his own Unworthiness, and of the great Goodness of God, and of the great Remission purchased for him by the Death of Christ, of which he hopes to partake in attending with a fit Disposition of Mind upon the Ordinances of divine Appointment; 'tis impossible that any Man with these Thoughts about him, can continue peevish and contentious, merciless and uncharitable, easy to be provoked, and difficult to be reconciled.

Vol. 4. p. 185. Though the Grace of God is not confined by any necessary Connexion to the material Action; that the mere formal and external Participation, should, without true Devotion of Mind, and without real Amendment of Life, operate secretly and unintelligibly any spiritual Advantage, according to some Mens vain and superstitious Expectation: Yet, when with Hearts full of Piety and true Devotion, with stedfast Faith in God, and firm Resolutions of sincere Obedience, Men thankfully and frequently, in that manner which God has appointed, commemorate the Sacrifice of the Death of Christ once offered for ever; is it not evidently

dently a great and inestimable Benefit, if through the Assistance of the Spirit of God, annexed not to the material Elements, or to the outward Action, but to the Ordinance partaken of by truly devout and well-disposed Minds; their Faith in God be increased; their Hope and Trust in him be strengthened; their Charity towards their Brethren be enlarged, in Proportion to that Love they are commemorating of their common Lord; their good Resolutions be confirmed; themselves enabled to fulfil those Resolutions in more effectual Obedience; and comforted with fuller Assurance of Pardon of their past Sins, upon true Repentance and Amendment, through the Intercession of him who died for them?

Vol. 4. p. 187. If all publick Devotions, being Ordinances of God's own Appointment, as Means and Instruments of Religion, have still a greater Assurance of God's Blessing attending them; how much more in this most solemn of all religious Actions, in this great Commemoration of the Sacrifice of the Death of Christ, is it reasonable to believe that pious and well-disposed Minds are, by the Assistance of the Spirit of God, which delights to dwell in heavenly and devout Hearts, improved in all religious Affections, and strengthened unto the acceptable Obedience of a holy Life?

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